

Musical Service:

Is it
Right?

By . . .

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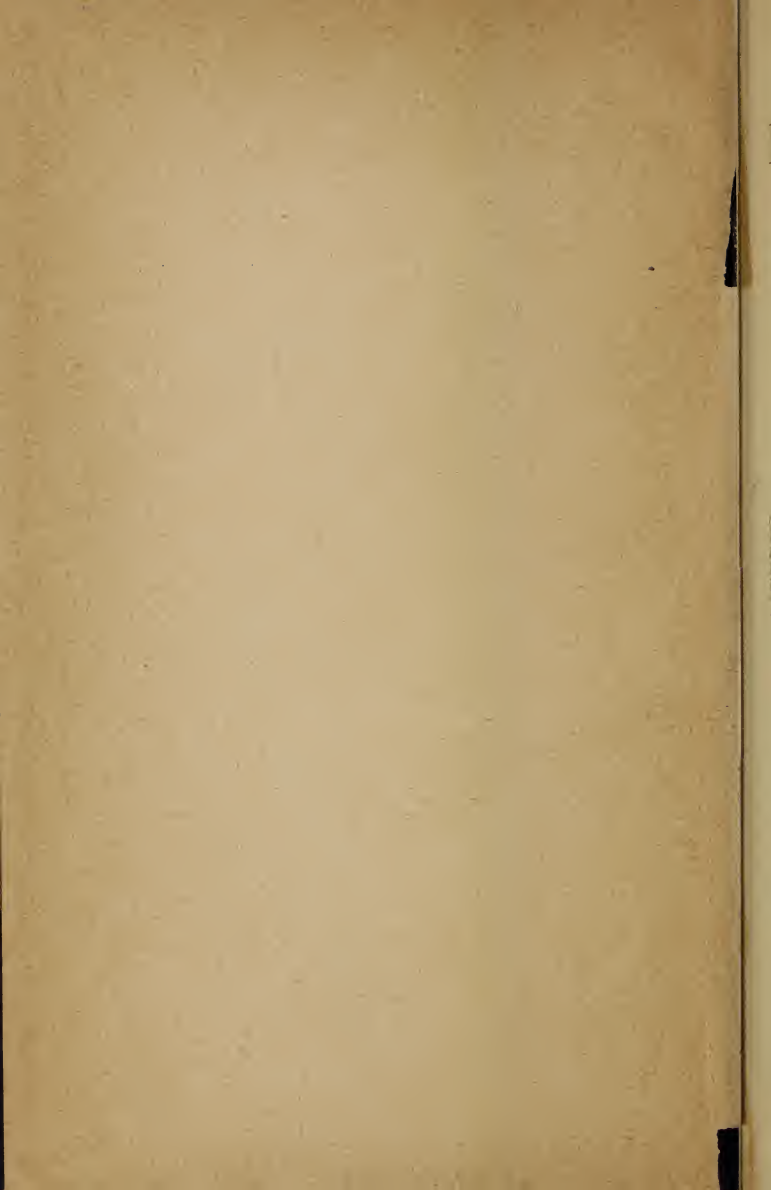
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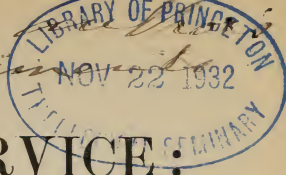
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Section

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MUSICAL SERVICE:

IS IT RIGHT?

BY

JAMES NEIL, M.A.

(Formerly Incumbent of Christ Church, Jerusalem, and Acting Chaplain and Examining Chaplain to the former Lord Anglican Bishop of Jerusalem, Dr. Gobat), Author of "Palestine Re-people" (22nd Edition), "Palestine Explored" (9th Edition), "Pictured Palestine" (3rd Edition), "The Bridal Song, A Poem" (2nd Edition), "Strange Scenes" (120th Thousand), "Talking Trees" (102nd Thousand), "Palestine Life" (50th Thousand), "Strange Figures" (12th Thousand), "Salute One Another" (7th Thousand), "Land Tenure in Ancient Times," &c., &c.

SECOND EDITION. ENLARGED.

Πάντα δοκιμάζετε τὸ καλὸν κατέχετε.

I Thessalonians v. 21.

LONDON :

SIMPKIN, MARSHALL & CO.,
4, STATIONERS' HALL COURT, E.C.

1903,



TO THE READER.

IF worship is the highest act of the Church's life, the point discussed in the following pages is of the utmost practical importance.

Nothing in this treatise is intended to discourage the bright, hearty, good singing of proper hymns of praise, or the natural, earnest, fervent praying of prayer and reading of Holy Scripture. On the contrary, the author would have Divine worship in this way so bright, warm, full of unction, and irresistibly attractive, that as many should be brought to the ordinary services of the Church—and with equal delight in them—as he now sees constantly drawn together in large halls by no other means than these same free, simple, and direct forms of prayer and praise.

All that is contended for is a service such as was enjoyed by our fathers in connection with every one, without exception, of the faithful, awakening, soul-saving ministries of fifty years ago.

Passages quoted here from the Old and New Testament have been carefully retranslated, in

order to give, in every instance, as nearly and clearly as possible, the very language of Inspiration. Further, that nothing should be overlooked or omitted which exists in the sacred text—that nothing should be wanting to enable the English reader to come to a true and honest decision on a matter of such vital moment—the very emphasis given in the original Hebrew and Greek has been distinctly reproduced. Great care has been taken with this, and some mistakes into which Mr. Rotherham has fallen in his able work, *The New Testament Critically Emphasised*, have been corrected.

No known argument or objection is overlooked in these pages. An honest endeavour has been made to deal with the question exhaustively from every conceivable standpoint.

Solemnly the author invokes the aid of the Holy Spirit. We are living now in the day of His dispensation. He is the Teacher and Inspirer of all true prayer and praise. May He pardon aught that has been set down in ignorance. May He apply with power what is according to His own mind. He, and He only, can revive a thirst for Spiritual worship.

MUSICAL SERVICE:

IS IT RIGHT?

WHAT SAITH THE SCRIPTURE?

THIS question is one of the greatest practical importance. It deeply concerns the life of the Evangelical body, not only in the Church of England, but in all the Nonconformist Churches as well. Upon its answer hang issues that involve either the encouragement or the repression of the present inordinate pursuit of sensuous pleasure, and either the preservation or perdition of all that was manliest, most unworldly, and held to be most essential to its vital principles in the rise of the Evangelical movement.

None can doubt that, during the last thirty years, throughout most Protestant churches, but more especially throughout the Church of England, a great and radical change has been taking place in the conduct of Divine service. It is not a change, as some would seem to suppose, from slovenliness and carelessness to decency and order, for there is no likelihood of there being

any lack of the latter in this formal, artificial age. But it is a change which everywhere takes the distinct shape of the addition of forms and ceremonies, and highly artificial modes of worship, in no way essential to earnestness, sobriety, or order, and which are generally introduced on the plea of being required by modern culture.

There is too much reason to believe that this is that "having a form of godliness, but denying THE POWER OF IT," which, together with fearful immorality, is foretold as a special feature of those "grievous times" which should come in the "LAST DAYS."* If so, then our position with regard to the men who practise this formal

* 2 Tim. iii. 1—5. In this, and all the subsequent Scriptural quotations in these pages, I have endeavoured to give the exact modern English equivalent of the inspired original, and to this end I have been careful to indicate the inspired emphasis given in the Hebrew and Greek. This well-marked, but untranslatable, force I have shown by distinguishing such words or sentences, as have been rendered emphatic by the Holy Spirit, by italics to mark slight emphasis, by small capitals where the emphasis is forcible, and by capitals where it is still stronger. Emphasis is given in Biblical Hebrew and Greek : (1) by placing words or phrases in an earlier position in a sentence than they ordinarily occupy ; (2) by the figure of repetition ; and (3) by various idioms and forms of grammatical construction.

worship is plain; for the Apostle cries, "From THESE indeed turn away."

Very often we hear it said of such modern innovations, "I like this," or, "my young people like that," or, "the congregation desire the other." But, surely, a moment's reflection would show that it is not what *we* like, or what *our young people* like, or what *any of those we may seek to attract* like, but simply what GOD likes, that we ought alone to offer to Him when engaging in His public worship!

What this is He has expressly told us by the lips of the Lord Jesus. When speaking to the woman of Samaria, Messiah contrasts the new worship He was coming to inaugurate with the old worship which was about to be done away. "Believe me, woman, the hour comes when NEITHER ON THIS MOUNTAIN NOR IN JERUSALEM, shall you worship the Father. You [Samaritans] worship that which you know not; WE [Jews] worship that which we know; because SALVATION is [that is, 'proceeds'] FROM THE JEWS. But the hour comes, and NOW is, when the TRUE WORSHIPPERS shall worship the Father in spirit and truth: for, indeed, the FATHER seeks SUCH [as] His worshippers. God is a SPIRIT and THOSE WORSHIPPING HIM must worship IN SPIRIT AND TRUTH."*

* John iv. 21—24.

Observe, first, that, if we are to take the words "IN SPIRIT AND TRUTH" literally, two things are said of the worship which the Father seeks:—

(1) It must be "IN SPIRIT," that is, "SPIRITUAL," apart from forms and ceremonies, simple and direct, and mainly concerned with the feelings and attitude of the spirit.

(2) It must be in "TRUTH," that is, SINCERE and REAL.

The words "IN SPIRIT AND TRUTH" are, if thus taken literally, not, as many seem to suppose, one and the same statement set forth in varying yet synonymous terms, but two quite distinct and different statements. The worship of the Old Covenant might have been sincere, or "IN TRUTH," but, standing as it did in "CARNAL ordinances,"* it was not, and could not be, essentially "SPIRITUAL." It was left for the Gospel to teach this latter truth for the first time, and it should be noticed that, contrary to what we might have expected, "IN SPIRIT," comes before "TRUTH," being put first to mark its importance, and to show that it is the chief idea the Lord is seeking to enforce. This appears even more plainly in the next verse, when Messiah condescends to reason with us on the subject, and says that, since "God," whom we worship, "is A SPIRIT,"

* Heb. ix. 10.

spiritual, rather than formal, worship, is in keeping with His Divine nature.

But I would earnestly call upon the reader to consider whether the whole passage does not point to the words "IN SPIRIT AND TRUTH" being figurative and not literal. In this case they contain the figure of *Hendiadys*,* and should be

* *Hendiadys* is derived from the three Greek words, *hen dia duoin*, "one by means of two"; that is, the expression of one composite subject, as if it were two separate subjects. This occurs when two substantives in the same case are joined by the conjunction "and," the latter of which is employed in a purely adjectival sense, as a qualification of the former. In classical Latin and Greek, as well as Biblical Hebrew and Greek, it is of frequent occurrence. Thus, in Virgil, we have "*Pateris libamus et auro*," ("We pour out a libation from bowls and from gold"), which means "from GOLDEN bowls." (*Georgics*, Bk. ii., l. 192.) The precisely similar figure, "*Molemque et montes*" ("and a mass and mountains") signifies "and a GREAT MOUNTAIN mass." (*Æneid*, Bk. i., l. 61.) In the New Testament, "the hope and resurrection of the dead," is "the RESURRECTION-hope of the dead" (*Acts* xxiii. 6); and, again, "life and immortality," is "IMMORTAL life" (*2 Tim.* i. 10). *Hendiadys*, being unknown in English, and, in its very nature, obscure and liable to be taken literally, has been overlooked by our translators in a number of notable instances. The figure of *Hendiadys* ALWAYS RENDERS THE QUALIFYING SUBJECT SPECIALLY EMPHATIC. This has been pointed out by able grammarians, who have shown how it arises—

rendered "TRULY [or REALLY] IN SPIRIT"—that is, "TRULY [or REALLY] SPIRITUALLY." This essentially Hebrew figure occurs very frequently in the New Testament. Thus, "in a region and a shadow of death," is "in a SHADOW-OF-DEATH [that is, a VERY DARK] region"* "For Thine is the kingdom, and the power, and the glory" is "for Thine is the POWERFUL and GLORIOUS kingdom."† "I am the way and the truth and the life" is "I am the TRUE and LIVING way."‡ "Ministry and apostleship" is "APOSTOLIC ministry."§ "Oxen and garlands" is "GARLANDED oxen."|| "The kingdom

namely, by "the quality of the subject being, for the sake of emphasis, raised to equal grammatical independence with the subject itself." The picturesque idea of this truly Oriental figure of speech is that the adjective is raised to the dignity of a noun substantive in order to lend it importance and strong emphasis! This strong emphasis I show by putting the adjective thus formed in small capitals. The words, therefore, "IN SPIRIT AND TRUTH," if, as it seems clear, they are in the form of *Hendiadys*, contain the special force of "TRULY" or "REALLY SPIRITUALLY," "TRUTH" here, in the form of "TRULY" or "REALLY," being printed in large capitals as doubly emphatic, first, by its forward place in the sentence, and, secondly, by *Hendiadys*.

* Matt. iv. 16 Isa. ix. 1, 2. † Matt. vi. 13.

‡ John xiv. 6. § Acts i 25. || Acts xiv. 13.

of Christ and of God" is "the kingdom of DIVINE Christ;" or, which is the same thing, "of Christ [Who is] GOD."* "Through his philosophy and vain deceit" is "through his VAIN DECEITFUL philosophy."† "His own kingdom and glory" is "His own GLORIOUS kingdom."‡ "Life and immortality" is "IMMORTAL life."§ "A kingdom and priests" is "a GREAT PRIESTLY kingdom."||

It is therefore highly probable that "IN SPIRIT AND TRUTH" is "TRULY IN SPIRIT," or, as this is an adverbial expression, "TRULY [or REALLY]

* Eph. v. 5.

† Coloss. ii. 8.

‡ 1 Thess. ii. 12.

§ 2 Tim. i. 10.

|| Rev. v. 10. The word "priests" here is in the plural of majesty, a plural used to aggrandise a thing naturally singular, a force which I have rendered by adding the adjective "great." Compare Virgil's "*Molemque et montes*,"—literally, "a mass and mountains"—that is, "a GREAT MOUNTAIN mass." (*Æneid*, Bk. i., l. 61.) The figure of *Hendiadys* occurs in Hebrew in the following Old Testament instances: "A city and a mother" is "a MOTHER or METROPOLITAN city." (2 Sam. xx. 19.) "In Rama and in his city" is "in his [OWN] CITY Rama." (1 Sam. xxviii. 3.) "In the shepherd's vessel and in the bag," is "in the shepherd's BAG-vessel," that is, his leather "scrip" or "bag." (1 Sam. xvii. 40.) "The light and the sun" is the "SUN-light." (Psalm lxxiv. 16.) "Some of the host and of the stars" is "some of the STARRY host." (Dan. viii. 10.) &c., &c.

SPIRITUALLY;" that is, "IN A GENUINE SPIRITUAL MANNER." If so, there is no direct reference here to the need of sincerity in our approach to God, for the Jews of old were well aware of this, but only to that new and important truth that Christ came to reveal—namely, the real, or essentially, spiritual nature of worship under the New Covenant.

Indeed, not only is this sense of the text, on the face of it, highly probable, but, if we look closely into our Lord's argument in this passage, it appears almost certain. His argument would be comparatively pointless and strangely redundant in any other view. Thus the words "God is A SPIRIT, and [i.e., therefore] THOSE WORSHIPING HIM must worship REALLY SPIRITUALLY," that is to say, *in a manner thoroughly consistent with His spiritual nature and essence*, are forceful, natural words. They form a concise, connected, cogent, pointed piece of reasoning. If, on the other hand, "SPIRIT AND TRUTH" were intended to be taken literally as two subjects, instead of figuratively as one composite subject, then it would naturally have been said, "God is A SPIRIT [and the TRUTH ITSELF], and [therefore] THOSE WORSHIPPING HIM must worship IN SPIRIT [that is, SPIRITUALLY] and IN TRUTH [that is, SINCERELY]. Take note that it is said each time not ἐν πνεύματι καὶ ἐν ἀληθείᾳ (*en pneumati kai en aletheia*), but

ἐν πνεύματι καὶ ἀληθείᾳ (*en pneumati kai aletheia*),* which is plainly suggestive of a composite rather than a twofold subject. Mark also the strong Greek emphasis in the inverted order, πνεῦμα ὁ θεός (*pneuma ho theos*), "God is A SPIRIT." Everything here points to the figure of *Hendiadys*. It was no new, or even any needed, revelation to pious Jews or Samaritans that God must be worshipped "IN TRUTH," that is, "IN SINCERITY," nor would this have any connection with the general and startling revelation of the abrogation of Temple worship which forms the purport of John iv. 21—24. The exact signification of ἀληθείᾳ (*aletheia*), ἀ, λαθεῖν (*a, lathein*) is "unhidden," "open," "real," and hence "true in the sense of real or genuine," "true as opposed to types."

Observe, secondly, it is said, we "must" render this kind of worship. This word "must" in the original is full of solemn significance. It is δεῖ (*dei*), derived from the root δέω (*deo*). But there are two verbs *deo* in Greek, with different meanings. The one is *deo*, "I bind," and the other is *deo*, "I need," or "am in want." Hence this little word *dei* has a double force—(1) "must," in the sense of "being bound or compelled" to do it, and (2) "must" in the sense of "needing or wanting" it.

* John iv. 23, 24.

Not only are we BOUND by the Divine command to be of "the circumcision that worship IN [OR BY] GOD'S SPIRIT . . . and have no confidence IN FLESH ;"* but we WANT it, did we but know it, as much as God Himself does, for it meets the deepest needs of our being !

Observe, lastly, the speaking fact, that the same word "worship" in this important passage—the first clear revelation of its new character under the New Covenant—occurs no less than eight times, † lending by the Hebrew figure of Repe-

* Phil. iii. 3.

† It is important to observe that the number 8, the number of a higher life, or, as Wescott calls it, the number "of- resurrection or new life," is in symbolism the number of the New Covenant (as it was the number of the persons saved in the ark, a plain type of the Church of the firstborn), essentially the number of completed salvation, and that because it is the human number of the Lord Jesus, "the second Man from heaven" (1 Cor. xv. 47), the new federal head of the restored human family. In this it stands opposed to the number of Anti-christ, 6, the number of man as a sinner, "the first man from the earth" (1 Cor. xv. 47), raised to its intense form, in symbolic language, of 6 units, 6 tens, and 6 hundreds, that is, 666 (Rev. xiii. 18), made up, according to Irenæus, of the sum of the numbers of the Greek letters which compose the word *Lateinos*, Latin or Roman, whose idolatrous worship, whether Pagan or Papal, is the very opposite of spiritual. The sum of the

tition, immense force to the expression thus emphasised.

To which may be added, that the expressions, "the TRUE WORSHIPPERS shall worship," and "THOSE WORSHIPPING HIM must worship," are each of them instances of that special form of the Hebrew figure of Repetition which consists in the subject of a verb being a word taken from the same root as the verb itself. This gives to these expressions a peculiar force of its own, over and above that given by the remarkable eight-fold reiteration of the same term. Hence the words, "the TRUE WORSHIPPERS shall worship the Father REALLY SPIRITUALLY," are equivalent to "the TRUE WORSHIPPERS shall [thoroughly or surely] worship the Father in a REALLY SPIRITUAL MANNER."

Worship, therefore, is a matter of much more vital consequence than most Evangelicals seem to suppose. Let none speak or think of it, or of anything connected with it, as small or

numbers of the Greek letters of the name JESUS, 'Ιησοῦς, *Iesous*—the human name of Christ as opposed to Antichrist—is 888, that is, 8 raised to its intense symbolic form of 8 units, 8 tens, and 8 hundreds. The numerical value of the letters of the name 'Ιησοῦς is as follows:— $I = 10$; $\eta = 8$; $\sigma = 200$; $\phi = 70$; $\nu = 400$; $\varsigma = 200$. Total, 888.

trifling. It is that in which God, the All-Great, delights! It is that which, as our Heavenly "FATHER," He Himself "seeks!" It is the solemn, eight-times-struck key-note of the New Covenant! Let us hear no more the vain and foolish words, "I like this," or "I prefer that," in connection with any of the principles or practices of Divine worship, but let us all humbly unite in offering to our Father in Heaven that which He has so plainly told us *He* likes, and *we* need.

Having now seen the nature of true worship under the New Covenant, let me proceed to show that what is understood by "Musical Service" is strongly opposed to such true worship; and is wrong for the following reasons. These reasons may be arranged under nine heads.

Musical Service is wrong as—

- I.—UNSCRIPTURAL.
- II.—UNREAL.
- III.—SELFISH.
- IV.—SENSUOUS.
- V.—WORLDLY.
- VI.—UNCONGREGATIONAL.
- VII.—UNPROTESTANT.
- VIII.—DOING EVIL THAT GOOD MAY COME.
- IX.—INJURIOUS TO THE MINISTRY,

By a "Musical Service" is meant, throughout these "Reasons," one where any portion which is intended as a prayer, a solemn statement of belief, or a long extract from Holy Scripture, is sung, intoned, or monotoned, instead of being said. Approaches to a Musical Service, which are also shown to be wrong for several of these reasons, are the singing of anthems which can only be rendered properly by a trained choir, the singing of the canticles and hymns to constantly changing or difficult chants and tunes, and the singing or monotoning of "*Ahmen*" at the end of every hymn and prayer, or the saying of the Latin "*Ahmen*" instead of the English "Amen."* Solo-singing, either before, during, or after the service, as a means of attraction, Oratorios, Organ Recitals, the playing of the organ after service, over and beyond the ordinary voluntary, to which playing the congregation are invited to stay, and the making instrumental music more prominent in any way than is necessary for the

* "Musical Service" also includes, in the case of Nonconformist services, the modern practice of the choir singing a "Sanctus" at the commencement of a service and a "Vesper" at the close of an evening service, and all similar innovations; and, in both church or chapel, the singing of hymns whilst kneeling.

simple, unaffected accompaniment of hearty congregational singing, are all connected with Musical Service, and are proved by these Reasons to be wrong. Many of these Reasons also plainly condemn Harvest Thanksgivings,* Flower Services, &c., where they are connected with any kind of sensational or spectacular shows employed as a means of attraction.

* Is it not a striking fact that since "harvest festivals" have become general in this country, a curse and not a blessing has fallen upon our agricultural and pastoral interests, reducing the rents of landlords, the profits of farmers, the scanty means of the labouring poor, and the incomes of the clergy, *especially in the country districts*; whilst, alas! much embarrassment and bitterness has arisen in the relations of these four classes who live from the land? Nay, is it not surely a solemn and significant warning of what God thinks of this, which looks very like a wilful return to the rejected worship of Cain? (Gen. iv. 2--7). Can it be possible, if "harvest festivals" are the outcome of true gratitude for the gifts of the field, and a proper and Divinely-approved expression of such gratitude, that this, the very time of their almost universal revival, would be chosen by God for sending severe and constantly-increasing losses upon all agricultural interests?

Reasons why Musical Service is Wrong.

MUSICAL SERVICE IS WRONG

I. AS UNSCRIPTURAL.

1. Because in both the Old and New Testament *singing is never associated with prayer or supplication*, although vocal, and, in the Old Testament instrumental, music is sometimes said to accompany praise and thanksgiving. Thus the Psalmist cries—

“Praise ye, Jehovah,
Sing unto Jehovah a new song.”*

But nowhere do we read that any one is told to pray with singing, or is ever said to have done so.† On the contrary, the word most frequently

* Psalm cxlix. 1. † The single apparent exception to this in the whole Bible occurs in Habakkuk iii. 1, translated in our version, “A prayer of Habakkuk the prophet upon Shigionoth,” or, as in the Revised Version, “Set to Shigionoth.” But great obscurity rests upon the meaning of this term, and the utmost diversity of opinion exists as to the translation of its

used in the Old Testament for prayer, **פָּלַל**, *palal*, which occurs about eighty times, means "to appeal as to a judge," and hence simply "to speak or plead in a natural tone of voice." The only other word which is often employed for "praying" is **שָׁאַל**, *sha-al*, "to ask," to be found in the sense of "to pray" some forty-five times; and this term, *sha-al*, is constantly used of "asking" man, and, therefore points to an ordinary, natural, spoken manner of making request.* Moreover, we are expressly told that "Moses besought Jehovah, *saying*;" † "Manoah entreated Jehovah and *said*;" ‡ "Hannah prayed and *said*."§ Solomon, formally conducting worship at the grand ceremony of the dedication of the Temple, when praying "stood . . . and spread forth his hands toward heaven and *said*,"

singular form *Shiggaion* (occurring in title of Psalm vii.), or its plural *Shiggoanoath* (*Shigio-noth*). Gesenius and Furst derive it from kindred Syriac words meaning not 'any musical instrument or singing tune, but simply a particular kind of "hymn" or "Psalm." If they are right, it is here described as a precatory Psalm like Psalm vii., but the term is much too obscure to build any argument upon it.

* See Gen. xxxii. 17; xliii. 7; xliv. 9; Ex. iii. 22; Josh. iv. 6; xv. 8; Jud. iv. 20, &c.

† Deut. iii. 23; Ex. xxxii. 11. ‡ Judges xiii. 8.

§ 1 Samuel ii. 1,

the memorable prayer which then follows.* We read that "Elisha prayed and *said*;" † that Daniel "prayed, and made confession, and *said*," and that he was "*speaking* and praying," that is, "*speaking* in prayer," ‡ Ezra, recording his earnest confession and supplication, tells us, "I fell upon my knees, and spread out my hands unto Jehovah my God, and *said*." § Hezekiah went up formally into the Temple to entreat the Lord, and yet we read he only *spoke*; "Hezekiah prayed unto Jehovah, *saying*." || Jeremiah "prayed unto Jehovah, *saying*." ¶ Jonah "prayed and *said*."** This is universal throughout the Old Testament, and the word "*said*" or "*saying*," in all these cases but one, אָמַר, *amar*, is that used of words spoken in the ordinary way in contradistinction to singing. †† In Daniel ix. 20,

* 1 Kings viii. 22—54. But of the same dedication service with regard to praise we are especially told that it was with instrumental music and song. (2 Chron. v. 12, 13).

† 2 Kings vi. 17. ‡ Dan. ix. 4; ix. 20.

§ Ezra ix. 5, 6. || Isaiah xxxvii. 15.

¶ Jer. xxxii. 16. ** Jonah ii. 1, 2; iv. 2.

†† Three times we read of people "*speaking*" a song. "Moses spake the words of this song" (Deut. xxxi. 30). Deborah commands "*speak* a song." (Judges v. 12). "David spake to Jehovah the words of this song" (2 Sam. xxii. 1). The word "*speak*" here in each instance is דָּבַר,

it is דָּבַר, *davar*, which means "to speak," "to announce"; and is here equivalent to אָמַר *amar*, (Daniel ix. 4).

It is just the same in the New Testament. Our Blessed Lord and His apostles "sang a hymn," that is, a portion of the Book of Psalms, which formed the hymn-book of the Jewish Church.* But when the Master prayed, about the same time, we read, "THESE [WORDS] spake Jesus. . . . and *said*."† In the garden of Gethsemane "He fell on His face, and prayed, *saying*."‡ He said to His disciples, "When ye pray, *say*," &c.§ James draws this careful distinction in the words of exhortation, "Is any one among you afflicted? Let him pray. Is any merry? Let him sing praise."|| Even in the symbolic worship of Revelation this natural and universal difference is carefully preserved. The 144,000 on Mount Zion when praising God, like the four living

davar, a term which includes the idea of announcing or reciting. No doubt in each of these three instances it means the literal speaking of the words of the three respective songs. For one may speak or recite a song which another will sing. There is no hint here of the word *davar*, "speak," meaning "to sing," or anything else but to "speak in a natural voice," as it does in every other place.

* Matt. xxvi. 30 ; Mark xiv. 26. † John xvii. 1.

‡ Matt. xxvi. 39. § Luke xi. 2. || James v.13.

creatures and the four-and-twenty elders in an earlier vision, "sang a new song."* But the supplicating souls under the altar when praying, "How long, O Lord?" &c., are said to cry "with a loud voice, *saying*."† Thus, even in pictures of Heavenly worship, prayer is in no case connected with music or song.‡ So much for the decisive testimony of Holy Scripture as to prayer having always been *said*, or addressed to God in the natural speaking voice, by the saints of old, and therefore of the unlawfulness and impropriety of singing it now.§

* Rev. v. 8, 9. † Rev. vi. 10.

‡ The Greek words used in the above New Testament instances are λαλέω (*laleo*) and λέγω *lego*, which both mean to speak in a natural way.

§ There is one passage in the New Testament (Acts xvi. 25), rendered in our version "They prayed and sang praises" (προσευχόμενοι ὕμνου) which Dean Alford in his commentary translates "in their prayers were singing praises," and he adds, "the distinction of modern times between prayer and praise arising from our attention being directed to the shape rather than the essence of devotion was unknown in these days." He gives no proof whatever of this strong statement, and I have shown above, that, so far from such being the case, there is everywhere in Holy Scripture a clear distinction drawn between the shape, form, or mode of prayer and praise, whenever the latter is rendered in the form of sung hymns. He only refers to Colossians iv. 2.

It has been said by some of the advocates of choral service, who would be wiser than the Word of God, and more reverent than Solomon, Daniel, or our Blessed Lord Himself, that in singing, intoning, or monotoning prayer, men are "acknowledging by tones of their voice that God is to be served with reverence, ceremony, and awe." As to singing and intoning, it is sufficient answer to show, as I have now done, that no such idea of "reverence, ceremony, or awe," influenced

But this verse, "Continue steadfastly in prayer and watching in the same with thanksgiving," in no way necessarily refers to songs, or to singing, for thanksgiving is often as much a part of spoken prayer as supplication. This expression *προσευχόμενοι ὕμνουσιν τὸν θεόν*, literally, "praying, they were singing praises to God," may be rendered, "they were praying and singing praise to God"; or, as in our Authorised Version, "they prayed [and] sang praises to God." Indeed, the Revised Version renders it even more explicitly in this sense, as two distinct and different acts; "were praying and singing hymns unto God," seeing that here the word "and" is inserted without italics. But "praying" (*προσευχόμενοι*) in this passage may be the "synecdoche of the species" and stand for "worshipping," (just as the "Book of Common Prayer" stands for the "Book of Common Worship"), and, in that case, even if it were taken, as by Dean Alford (contrary to both the Authorised and Revised Versions) it should be rendered "worshipping, they were singing hymns or praises."

the prayers of any of the Bible saints. As to monotoning, which is simply speaking or reading in an unnatural manner, with an entire want of that cadence which properly accompanies the spoken voice, and gives it expression, intelligence, and feeling—in other words, speaking or reading monotonously or badly—there is nothing to be said in defence of it. On grounds of sanctified common sense must we not conclude that it is as distasteful to God as it is painful and unedifying to man.*

II.—AS UNREAL.

2. Because the singing of prayer is an artificial and unnatural mode of making request to God. How unreal and unnatural it is at the Opera, when a man, after being transfixed with a sword, carefully sings an elaborate song; and how equally unreal it is when a man under a

* No one will suspect George Herbert of want of reverence, yet what could be a clearer direction for good, ordinary, natural reading and speaking in the conduct of Divine service, than his words in chapter vi. of his *Priest to the Temple*, entitled, "The Parson Praying." "His voice is humble, his words treatable and slow, yet not so slow neither as to let the fervency of the supplication hang and die between speaking; but, with a grave liveliness between fear and zeal, pausing yet pressing, he performs his duty."

deep sense of sin, with "the arrows of the Almighty" within him, sings, intones, or monotonous—in a manner necessarily highly artificial in proportion as it is highly musical—the most solemn and urgent words of entreaty. Were such a man drowning, or in any other imminent peril, or *had he any very earnest and important request to prefer to his fellow-man, he would never adopt such a way of expressing his want, nor would he be believed if he did!* Do men sing their prayers in private devotion? Why then should they fall to this unnatural mode of entreaty in Public worship?*

3. Because the singing of prayer deprives

* How can we wonder at the present alarming increase of disobedience to parents, immorality, and dishonesty, when we remember that, in most Churches, "the kyries," that is, the responses to the Commandments, which used to be said naturally and humbly by the congregation at large, are now artificially sung, principally by the choir, and, too often, to chants of a light and inappropriate character! The singing of the words in question, "Lord, have mercy upon us, and incline our hearts to keep this law," after the public reading of each of the commandments, which from their position constitute one of the most solemn of the confessions and supplications in the whole Prayer-book—a part of Musical Service now, alas! almost universal—is, indeed, a grave error, and one that has already borne fatal fruit.

the service of praise,—which is unquestionably the highest and best part of all worship—whether in the case of canticle,* gloria, or hymn, of its own distinctive character, the lofty, joyful feature of song. Hence, while professing to make the service more bright and cheerful, the singing of all or any part of that which is distinctly precatory, not only *makes the worship as a whole far more monotonous*, but ACTUALLY SERVES TO ROB PRAISE AS MUCH AS IT EMASCULATES PRAYER !

It is no answer to this to say, as many do, that some hymns contain words of prayer. The very name “hymn,” from the Greek ὕμνος, *humnos*, means “a festive song of praise”; and every hymn is not prose, but poetry in the form of a sacred song ; and all hymns are held to be, and are employed as, distinctively a part of the service of praise. Thus it was usual not many years ago to give out every hymn or metrical version of a psalm with the words, “Let us sing to the praise and glory of God.”

* All the eight canticles in the Morning and Evening Service of the Church of England are inspired hymns of praise, and are there employed as such. *These, together with the glorias and hymns, are all that were formerly sung in any Evangelical service*, and these are all alike songs of praise.

III.—AS SELFISH.

4. Because a sung service inevitably prevents some members of the congregation, who cannot sing, from joining outwardly in public prayer where the rubric requires them to do so. In every congregation a few at least, in most congregations many, are thus precluded. Whereas, if the service is read or said, every man, woman, and child who can read can take part in it.

Aye, and even those who can sing well are hindered by a sung service from joining intelligently in several acts of worship. For instance, in the Creed, one person sings or intones "I believe," and the congregation are permitted to begin only at "in God the Father," thus turning a solemn confession of faith into an utter unreality, for the congregation, by omitting the two most essential words, go through a broken, meaningless sentence! The same applies very forcibly to the Lord's Prayer. God, being a "Father" to all believers, it is monstrous that one person only should intone the words "Our Father," and all the rest of the congregation should begin at "Who art in heaven," for each worshipper who fails to repeat the first two words, but says all those which follow them, absolutely addresses his petition to no one at all!

5. Because a sung [service debars the poor

who cannot read, young children, and even educated strangers and Nonconformists, from deriving much of the benefit which they might otherwise receive if the service were distinctly and impressively said, instead of being sung. This especially applies to that which is generally supposed to be the least objectionable part of a sung service—the Psalms. With earnest, thoughtful men, and all who profess to sympathise with evangelistic work, these last two reasons should have great weight. It is the very essence of the Gospel that it teaches us to seek the good of the poorest and humblest and those who are out of the way, and that at any sacrifice of our own desires and interests. If a single poor old man or woman, or one little child who cannot read, to say nothing of a worldly or unbelieving stranger, should fail to hear any of God's Word, which he or she might otherwise have heard, through our prose translation of the Psalms being sung instead of said, it would be a sufficient Scriptural reason, where a true missionary zeal exists, for abandoning such a practice, even granting, for argument's sake, that it would in any other case be right.

The Psalms, it is true, are called in Hebrew, "the Praises," תְּהִלִּים, *tehilleem*, and the word "psalm," of Hebrew and Greek origin (מְזִמֹּר, *mizmoar*, from זָמַר, *zamar*, and ψαλμός, *psalmos*),

means the same. But it must be borne in mind that in the Hebrew they are *in poetry and not in prose*, and therefore fitted to form the real, natural, inspired hymns of Jewish, Hebrew-speaking congregations. In our Version, not only are they in a mere prose, unhymn-like form, but also *much more lengthy*,—it taking at times five words in English to render one in Hebrew. This prolixity often renders it necessary, when chanting them, to crowd a number of words into one note, in a way which utterly obscures the sense of what is being sung. Besides, *the Hebrews all knew these beautiful hymns by heart, having the help of their exceedingly terse, elegant, poetic form, which we have not ; and because they formed the one short, universal hymn-book of that day, consisting of only 150 hymns.* Moreover, *they were not a missionary church, and were not called upon to think chiefly of making Christ known to others, as we are.* To sing a proper metrical version of the Psalms, like that found in old-fashioned English hymn-books, in the same way as a hymn, when brought in such a form into true accord with the clearer higher teaching of the Gospel, is natural and right.* But there would be as much justifi-

* A friend of mine, a bishop, after reading the above, called my attention to the great unfitness of the bulk of the Psalms to form

cation for singing a chapter of Isaiah, read as a lesson from our Authorised or Revised Version, as for singing the translation of the Psalms as they occur in the Prayer Book !

6. Because in almost every congregation there are earnest souls who feel a musical service to be a painful infliction, and conscientiously regard it as worldly and unscriptural because contrary to the whole letter and spirit of the

hymns of praise for the Church of Christ. This argument against singing the Psalms is so strong and important that I give it in his own words :—

Public service consists of three parts :—

“ I. Reading the Word for instruction.

“ II. Prayer-worship.

“ III. Praise-worship.

“ In Prayer-worship we adopt the language of the liturgy (or extempore prayer as the case may be) as our own.

“ In Praise-worship we do the same. Whether we sing hymns or Psalms we adopt the language as our own act of worship—not as in reading the Word for instruction.

“ Do the Psalms as they stand in our version express our heart worship ? Can we adopt the language as our own ? If not, why sing them as our own words of worship, and thus ‘ give the sacrifice of FOOLS ’ ?

“ That they do express the worship of our hearts (with some few exceptions) none will assert. Some dozen or so of the Psalms are fit for our use, and might be employed in our Praise-worship, but the majority are unsuitable, and, therefore, should not be *sung*, but only *read* for instruction.”

New Covenant; while, on the other hand, no person, whatever may be his views, can *conscientiously or on Bible grounds* object to a natural, intelligent, and devout reading of the prayers and Psalms, although *personally* he might prefer them to be sung.

IV. AS SENSUOUS.

7. Because there are but two kinds of worship. The one is SENSUOUS, where forms are used, not for order alone in all that is essential to acts of public prayer or praise, but for beauty, and to please the senses. The other is SPIRITUAL, and only needs or permits of outward forms in so far as they are necessary for the natural and ordinary expression of the emotions of the heart in all that is required by decency and order* And this latter, as we gather from all the Anti-Nicene writings, was the kind of worship which prevailed throughout the Church universal for the first 300 years of its existence.

Many are now saying that singing and music kindle in their hearts strong devotional feelings,

* "Let ALL THINGS be done DECENTLY and IN ORDER." (1 Cor. xiv. 40.) For the true force of these words, and the way in which they may be said to form a rule, and as to the limit of the discretion they allow, and the unscriptural character of what is generally called "the rule of expediency," see Appendix A on *The Rule of Expediency as to the Forms of Divine Worship*.

and urge such a statement as a reason for singing prayer. But the answer to this is short and conclusive. Singing and music in the form of songs of praise are, at best, the *effect* not the *cause* of devotion, they are not its *originating source*, but its *open expression*. Singing and music, like their sister art, poetry, *naturally kindle fleshly, not spiritual feeling*.^{*} Witness the millions in all lands who listen to the grandest sacred music as a worldly pastime, and come away unmoved by any feelings of true holiness. Indeed, the more unspiritual, carnal, and the deader churches have become, the more—as Evangelical men must well know—they have turned to the aid of Musical Service; and the moment such churches have been reformed this kind of service has been at once, to a large extent, if not entirely, given up. Besides, if it were really true that singing prayer kindles devotion, men ought surely to have Musical Service at family prayer, and, above all, *at the chief times of worship to followers of Christ—namely, their private approaches to God.* (Matt. vi. 5, 6.)

8. Because if sensuous worship be regarded

* As to instrumental music, which stands on a somewhat different footing from vocal music, see Appendix B on *Instrumental Music in Divine Worship*.

as right and acceptable to God, then no consistent line can possibly be drawn short of the most ornate and elaborate ritual that our time, talent, and means place within our power. A minister, choir, or congregation may say, "we do not intend to go beyond a certain point," but this is merely arbitrary and wholly unjustifiable, for whatever God really requires at our hands, whatever in worship is truly for His honour, we are bound to give Him in perfection and without stint. As a matter of fact, wherever the principle of sensuous worship has been fully accepted, as for instance in the Roman, Greek, Greek-Catholic, Armenian, Georgian, Syrian, Nestorian, Coptic, and Maronite churches, it has led, without exception, to the lowest depths of ritualistic extravagance, worldly ceremonial, and lifeless formalism.*

9. Because young people, when they have once become accustomed to this kind of worship, prefer, as all experience shows, to attend those services where there is the most and the most

* Many are saying, "We have elaborate music, floral, and other artistic adornments, &c., in our own houses, why then should we not bring these things into the house of God?" For a complete answer to this specious reasoning, see Appendix C on *Not all Right Things Right in Divine Worship*.

elaborate singing, and other kindred sensuous aids are employed. In this way they are directly attracted to the worldly and sensational ceremonies of Ritualistic churches, and even of Romish chapels! Many Evangelical men are, at the present moment, not only breaking down the natural and powerful barrier against Romish error erected by consistent Scriptural Protestant worship, but are actually, though no doubt unintentionally, INSTILLING INTO THE MINDS OF THE YOUNG A TASTE FOR FLORID MUSICAL SERVICES, WHICH CAN ONLY BE FULLY GRATIFIED IN THOROUGHLY UNEVANGELICAL CHURCHES!

10. Because God—even in the days when He required a ritualistic and sensuous worship, the ordinances of the Law (which the Apostle Paul plainly called “CARNAL ordinances” that were not to continue,* “WORLDLY ELEMENTS,” “WEAK and POOR elements” under which God’s children were “IN BONDAGE,”† to which in Christ they are now “dead,” that is, “delivered from,” and therefore to be again ensnared into them is “to be taken captive,” or “spoiled,”‡)—has ever shown Himself to be exceedingly jealous on this ground. Nothing has ever been left by Him to man’s æsthetic tastes. Every particular has

* Heb. ix. 10. † Gal. iv. 3, 9.

‡ Coloss. ii. 8, 20.

been minutely laid down, and to depart a hair's breadth from the Divine appointments was death !* And this is what it is still, death—spiritual death—when Churches, with wilful presumption, engage in man-made and unauthorised modes of worship, in a dispensation which the whole teaching of Christ and His apostles has declared to be essentially spiritual.

V. AS WORLDLY.

11. Because a musical service—which, when poorly done, is felt by all to be slovenly and wrong—when, as its advocates say, thoroughly well done, turns our Church Service into what the careless regard as a Sunday concert, and always meets with the hearty patronage and approval of the worldly.

12. Because such a service, in its very nature, forms a dangerous stumbling-block to the careless and unconverted, giving them, as it does, so much to do which can be done by the natural man, which is attractive to the flesh, which, even when done most earnestly, may be only a matter of mere self-pleasing, and which tends not only to fill the worshippers with a pharisaical pride, but

* Exodus xxviii. 35, 43 ; Lev. viii. 35 ; x. 1, 2, 6, 7 ; xv. 31 ; xvi. 2, 13 ; xxii. 3 ; Numbers iv. 15, 20 ; xvii. 13 ; xviii. 3, 22, 32.

also, by engaging them very busily in outward things, to hide from them their true state. It is thus an apt instrument for soothing sleepy consciences, and for injuring the work of an awakening, soul-saving ministry.*

* These words occur in the last Charge of Dr. Jackson, the former Bishop of London, and may be specially commended to the notice of Evangelical men, Nonconformists as well as members of the Church of England:—"I am sure that the multiplication of ceremonies and the sensuous accessories of worship, though attractive to many weak minds and helpful possibly to a few, have a tendency to distract, rather than concentrate, the devotional energies of the mind, to hinder the close contact of the praying soul with God, and at the same time by the pleasurable excitement of the senses to impose a fallacy on the worshipper, and to send him away persuaded that he has been devout in prayer and praise, while he has only been enjoying the beauty of the service!" Still more to the point on this subject are these words from the *English Churchman*: "What our young people need to be taught is (for it is on their account this 'outward gaiety' in religious service is excused) that it is GOD, not man, who is to be pleased in the details of worship, and that God, Who is a Spirit, calls us together in the congregation to offer prayers and praises through Jesus, not in a worldly sanctuary—this has passed away—but in the 'Holiest of all.' (Heb. x. 19—23.) Is it seemly, then, to help to delude the unbeliever, who cannot rise in heart to the 'true tabernacle,' by throwing a false light around the shadow, by

13. Because a musical service being now essentially fashionable, and being passionately desired alike by high churchmen, broad churchmen, and men and women of the world, the cross can be borne for Christ, that is, shame suffered for His Name, in no better way than by conscientiously rejecting and resisting what is pressed upon us equally from three such sources. Those who thus reject and resist are taunted as "narrow," "making themselves singular," "standing alone," and being "wanting in broad sympathies" and "the culture of the age," that is, "the world," which should be to them a delightful and convincing evidence, from the lips of their opponents, that they are walking in the right way. For has not the Master said, "Enter in at the NARROW gate; for the gate [is] WIDE and the way [is] BROAD that leads to destruction, and those who go in by it are MANY. Because the gate [is] NARROW and the way [is] RESTRICTED that leads to life, and those who find it are FEW."* Carefully observe the emphasis given

means of which he misses the substance? Would it not be better far that unprepared worshippers, who know nothing practically of drawing near to God by 'the new and living way,' *should feel at a loss* in our churches for lack of the Spirit, than be content with a certain charm in the outward form?"

* Matt. vii. 13, 14.

by the Holy Spirit in this passage. According to His teaching, to be in a "NARROW" way and not in a "BROAD" one, to be singular, and standing alone with a "FEW," and not going with the "MANY," are signs that we tread the way of life !

14. Because a sung service, with all its invariable accompaniments, is, in the very nature of things, more congenial and agreeable to people of affluence and culture than to the poor and unlearned. It requires an expenditure of money and time that is inevitably beyond the command of the humble poor. It stands confessedly connected with making the house of prayer and the service of God rich and magnificent, and therefore less simple and real to the lowly. It is seen constantly in so-called Evangelical Churches developing in the direction of week-day services at hours when only the rich, or those who have not their livelihood to gain, can possibly attend. It has essentially that stamp of formality upon it, which is prized by the worldly amongst the upper classes, and accords with their proud, stately, and highly artificial ideas of life, but is just in that proportion strange and uncongenial to the lowlier orders. It is the opposite—the very opposite—of the simplicity and directness which the true missionary, either at home or abroad, naturally adopts when

seeking to reach the masses. And on this ground alone it stands self-condemned. Of the Lord Jesus we are specially told that while the upper classes, as classes, resisted and rejected Him, "THE GREAT CROWD (*ὁ πολὺς ὄχλος, ho polus ochlos,*) heard him gladly;"* that is, as we should say, "the MASSES heard him gladly." Again, we read, "ALL THE PEOPLE (*ὁ λαὸς ἅπας, ho laos hapas,*) hung upon him, listening," that is, "THE MULTITUDE or COMMON PEOPLE."† His words, His work, and the worship He conducted were all simplicity itself, and went at once to the hearts of the working classes. He Himself gives as a sure sign of His coming, and a sure characteristic of His kingdom, "to THE POOR the Gospel is preached."‡ The prophet Isaiah had foretold this ages before, saying, in the Person of Messiah, "Jehovah anointed me to preach good tidings unto the poor," or "the afflicted"; for in the East "poverty" and "affliction" are inseparably connected;§ and when our Blessed Lord read these words in the lesson for the Sabbath at the synagogue at Nazareth, He added, "TO DAY is this Scripture fulfilled in your ears."|| No marvel that those simple *fellahheen*, who were

* Mark xii. 37. † Luke xix. 48. ‡ Luke vii. 22.

§ Isaiah lxi. 1, 2. || Luke iv. 16—21.

gathered in that village synagogue, and whom "the culture and thought" of that day had despised and passed by, and left "as sheep without a shepherd," "wondered at the GRACIOUS words." Therefore, since Christ addressed Himself mainly to the simple multitude, and the organizers of Musical Services, in the very nature of things, address themselves mainly to the cultured few—the latter are wrong.

15. Because sensuous worship, which calls in the help of art, to use the words of Alfred Vaughan, "ends not by art becoming religion, but religion becoming an art!" Indeed, it has been well said that in this connection "art is the bloom of decay. When religions or churches die, like the sun, their last rays possess little heat, and are spent in creating beauty." Memorable is the judgment of the gifted Bernard, who strongly protested against this evil in his day, saying, "The beautiful is more admired than the sacred is revered." Art itself, in all its branches, is full of danger to the soul, and has a direct tendency towards unspirituality, a tendency strongly recognised by some of the greatest thinkers of the day,—Carlyle amongst the number. And this is readily accounted for by the fact that the sphere of art is the material, or, at best, the natural world, and its function is to deal with beauty rather than with

truth. Mr. Ruskin, perhaps the most eminent art critic England ever produced, has plainly said, in hyperbolic but unmistakable language, "ONE GREAT FACT FIRST MEETS ME . . . I NEVER MET WITH A CHRISTIAN WHOSE HEART WAS THOROUGHLY SET ON THE WORLD TO COME, AND, SO FAR AS HUMAN JUDGMENT COULD PRONOUNCE, PERFECT AND RIGHT BEFORE GOD, WHO CARED ABOUT ART AT ALL."* It may be fully admitted that these words are used in a figurative rather than a strictly literal sense, but thus deliberately written by one so competent to speak with authority on such a subject, they powerfully express an undeniable truth, namely, the worldliness and unspirituality of the vast majority of the members of art circles. They therefore contain a very solemn warning to the Church not to commit the sin and folly of growing dependent on such a source for the means of worshipping God.

VI. AS UNCONGREGATIONAL.

16. Because a sung service, if done, as its advocates say, "well," inevitably leaves the greater part of the public worship of God to be performed by a skilful and trained choir, and not only takes the sense of responsibility for

* *Stones of Venice*, vol. ii., p. 103.

rendering such worship from a large portion of the congregation, but MAKES IT IMPOSSIBLE FOR THEM TO JOIN IN IT HEARTILY WITHOUT SPOILING IT. What takes a trained choir of musical people long and elaborate practice to perfect, cannot possibly be joined in properly by a congregation at large ! Besides, as I have shown under Reason 4, those members of a congregation who cannot sing at all,—and they are often a considerable number—are in any case precluded from taking part in a musical service, not to speak of many others who can sing well, but are prevented from joining intelligently in several acts of public worship, by being required to go through broken and meaningless sentences, and, in the case of the Lord's Prayer, being forced to address their petition to no one at all !

17. Because those who, by virtue of their musical talents, are well able to join in a musical service, necessarily have their attention much distracted from the full meaning and connection of the words they utter, by reason of the continuous effort required to sing correctly, *especially in the case of chanting the Psalms*, and also by hearing the false notes of those around them, who are not so true in time and tune ; and the more excellent and abundant the music, the more this snare is increased.

18. Because, if God requires to be glorified by highly artistic and elaborate music, those only who excel in musical gifts, whether they are spiritually-minded or not, are fitted to lead the worship of the congregation. If the music is perfectly simple, and confined to singing hymns, the snare on this account is small, if, indeed, it exists; but IN THE CASE OF A CHORAL SERVICE, AND ALL APPROACHES TO IT, THE TEMPTATION CONSTANTLY PREVAILS TO CHOOSE THOSE WHO HAVE GOOD VOICES AND GOOD EARS, RATHER THAN THOSE WHO HAVE CLEAN HANDS AND CONTRITE HEARTS. As a matter of fact, *two-thirds to three-fourths of most choirs of men and boys consist of unconverted souls*, and the same is true of the great proportion of very able organists, who, as musicians, are constantly taking part as sympathisers and assistants, or at least as silent approvers, in worldly scenes, and mixing in worldly society, in a way which no converted man could consistently do.

VII. AS UNPROTESTANT.

19. Because the only outward, distinctive Protestant mark, now left in these last "grievous times," consists in what is called a "plain, bald" service. The preaching of the gospel, and that with a considerable degree of simplicity and power, has come, in the last quarter of a

century, to be no longer confined to the Evangelical party. Ritualists who hold Romish error, at home, and declared Jesuits, abroad, now, always at "Missions," and very often at other times, preach what, at least to the untaught and unspiritual, passes for a full, clear, and unusually earnest statement of the doctrine of justification by faith. Mr. Lyne, for instance, who calls himself a "monk of the Church of England," and who avowedly holds most of the errors of the Church of Rome, spends much of his time as an Evangelical revivalist preacher! For this reason, then, if for no other, because the absence of a musical and ornate service is a clear, unmistakable Protestant attitude, and THE ONLY CERTAIN OUTWARD MARK NOW LEFT OF ONE WHO IS STANDING AS A WITNESS FOR THE TRUTH,* to obliterate that only certain outward mark, by having such a musical and ornate service, is wrong.

20. Because sung services and their almost inseparable accompaniment of surpliced choirs, etc., are the first part of the declared programme of the Ritualistic conspirators who are avowedly seeking to introduce the services and doctrines

* The word Protestant is derived from the Latin *protestans, pro teste stans* "standing for a witness."

of the Church of Rome. They have all along urged that, by slow, gradual, and constant changes of this nature, all outward Protestant marks should be obliterated, and our people familiarised with a more ornate and elaborate ritual. A writer in the *Church Times*, of March 30th, 1867, laying down the cunning plan of the Ritualistic campaign, says, "*choral service*, so far as *psalms* and canticles are concerned, on some week-day evening, WILL TRAIN PEOPLE TO LIKE A MORE ORNATE WORSHIP, AND THAT WHICH BEGAN AS AN OCCASIONAL LUXURY WILL BE FELT TO BE A REGULAR WANT."

21. Because such services and their universal adjuncts tend, with a fatal necessity, to widen the breach between the Church of England and all sound Protestant and Evangelical Nonconformist Churches at home and abroad, and that at a moment when a successful opposition to superstition and infidelity imperatively requires their union.

22. Because such services are utterly contrary to the spirit and practice of all former Protestant Evangelical revivals. Protestant Evangelical preachers and teachers in every section of the Church of Christ, from the days of

* See Appendix D on *The Plan of the Ritualistic Campaign*.

the Reformation until within the most recent times, appealing for their justification to the indisputable principles and practice of the primitive Church, have opposed the least beginnings of sensuous worship, and have set before the people a purer way.

23. Because, if the service is sung, it greatly lengthens it (which the service of the Church of England can ill bear, it being already too long even when read), and besides rendering it weary to all who are not very strong, cuts down the one all-important opportunity a minister has of preaching the Gospel to the congregation at large, a congregation of which rarely a third are even communicants. To avoid this, and to deliver the young, the aged, and the infirm from the tedium of the full service when so sung, many are now finding a good excuse for breaking it up into frequent short services, after the model of the Church of Rome, which are not only unprovided for and unsanctioned by the Liturgy or Canons, but inevitably tend to familiarise congregations with services either without any, or with the shortest possible, sermon.

As to this really alarming feature of the great increase of services without sermons, to which so sad an impetus has been given of late amongst

Evangelical men by early communions, and frequent saint and week-day services, let the weighty words of the great Church historian be borne in mind : "It is one of the surest signs of a degenerate age of the Church when preaching is made secondary to praying."* Every minister of the Gospel well knows that "faith cometh by hearing,"† and that "God saw fit BY THE FOOLISHNESS OF PREACHING to save believers."‡ He knows, too, that the greater part of our parishes and congregations are unsaved, and that "where one person is converted by the prayers, a thousand are regenerated by the faithful preaching of the Word of God, in answer to prayer, by the Holy Spirit."

VIII. AS DOING EVIL THAT GOOD MAY COME.

24. Because the excuse so often made for such worship, namely, that it will attract the young and careless, and bring them to attend the house of God, is not valid for a moment, unless it can be shown that such worship is *right in itself*. And, inasmuch as these reasons conclusively prove that it is not, to use it for this purpose is

* Milner's *Church History*, Vol. iii., p. 131.

† Rom. x. 17. ‡ 1 Cor. i. 21.

deliberately to "do evil that good may come."* It would be very easy to gather a congregation from amongst this class by many other unlawful means, besides choral services, but in every such case it can only bring a just "condemnation."† The very fact that *not its own intrinsic excellence*, but rather ITS USE AS A MEANS OF ATTRACTION, is the ground on which it is constantly introduced and defended, at least by Evangelical men, should open the eyes of all to its unscriptural character. That which is said to be such a necessary and successful attraction to crowds of thoughtless youth and careless age is certain, in the very nature of things, to be "not of the Father, but is OF THE WORLD." Even were it otherwise, it is, alas ! too true that what thus attracts the young and careless tends to drive away the more mature, thoughtful, and spiritually-minded, and this for any congregation is an irreparable loss.

25. Because to use any other attraction than that of the Gospel itself, God's own "good tidings

* Rom. iii. 8. † How terribly these "other unlawful means" have now crept in amongst Churchmen and Nonconformists, may be gathered from the open announcement of concerts, with songs, readings, and recitations of a very worldly character, tableaux, theatricals, &c., in connection with supposed Evangelistic work. See Appendix E on *New Methods*.

of great joy," is to pour contempt on the power of the Cross, and to destroy its efficacy. Jesus, "the desire of all nations," "the altogether lovely," has said, "I, * IF I BE LIFTED UP FROM THE EARTH, will draw ALL [MEN] unto Myself."† If "the Gospel of the grace of God" fails to attract men, if that fails which is "GOD'S POWER unto salvation,"‡ do we vainly hope to draw them by merely human means? Far otherwise is the plan set before us by the Apostle Paul, who says, by inspiration, that Christ sent him not to preach the Gospel "with wisdom of speech, that the Cross of Christ may not be deprived of its efficacy," and that he "determined not to know ANYTHING among" them, "except Jesus Christ and Him crucified."§ This was the great apostle's attitude towards the attractions of ancient culture, and this should be our attitude towards the attractions of modern culture, if, like him, "WE have received, not THE SPIRIT OF THE WORLD, but the spirit which is of God,"|| and are equally anxious that "the cross of Christ may not be deprived of its efficacy."

IX. AS INJURIOUS TO THE MINISTRY.

26. Because the training and keeping to-

* This "I" is emphatic. † John xii. 32.

‡ Rom. i. 16. § I Cor. i. 17, ii. 2; read carefully

I Cor. i. 17—ii. 16. || I Cor. ii. 12.

gether a choir for the purposes of Musical Service call for much constant, watchful, and harassing labour on the part of a minister, unless he is prepared virtually to hand over the conduct of Divine worship to the organist and singers. This labour necessarily takes him much away from "the MINISTRY OF THE WORD," and the diligent and constant study of Holy Scripture—never more needed than now by a public teacher—from both of which he is already far too much withdrawn by other supposed requirements of modern work. It also absorbs the time and strength which ought to be devoted to house-to-house visitation. This latter duty, especially in view of the painful statistics lately published on the subject of the very few in any parish who regularly attend any place of worship, especially of the men of the working classes, calls loudly for every spare moment that a minister possesses. George Herbert, who, last of all men in modern times, could be accused of want of a spirit of devotion or reverence, and who, in his *Priest to the Temple*, makes no allusion to a choir at all, as any part of a congregation's need or a minister's work, says much on the subject of visiting at the homes of the people, and declares the "Parson preacheth constantly. THE PULPIT IS HIS JOY AND HIS THRONE!"

27. Because ministers are strongly tempted to rely upon the attractions of Musical Service

to gather a congregation, and, by that very reliance, to neglect the true spiritual attractions, which it is their own duty to provide. These latter are, briefly :

(1) A natural, fervent, intelligent saying of the Prayers, and an impressive, lively, devout reading of the Scripture Lessons—in both praying and reading taking especial care to be always NATURAL and EARNEST, and utterly to avoid each and all of those four faults which Serjeant Edward W. Cox has, not too severely, styled “the pulpit drawl—the pulpit whine—the pulpit groan—and the pulpit snivel.”

(2) A faithful, plain, bold, loving, extempore preaching of the simple gospel, and also a courageous and thoughtful Protestant defence of it, combined with an interesting and realistic exposition of Holy Scripture—and this, weather permitting, as frequently as their strength and opportunities will allow in the open air, or, if not themselves able to preach in the streets, going out with others who can, and taking some part in such services. In all this, having regard rather to the *quality* than the *quantity* of what is done, and carefully avoiding the present too prevalent mistake of unduly increasing the number of services and meetings, more especially the former, of an empty, formal, and unnecessary kind, which,

while standing in the way of better efforts, are in themselves feeble and unsatisfying, and are bringing the work of the Church into contempt.

(3) "A WISE meekness,"* courtesy, and "the spirit of counsel" in all their dealings with their people, and especially a frank and unaffected "condescending to the LOWLY," † that is, both lowly persons and a lowly, Christ-like style of life. This meek and lowly spirit, added to a life of true godliness, separation from the world, and missionary zeal, cannot fail to afford a powerful attraction.

(4) A diligent and impartial house-to-house visitation of their parish or flock, lovingly and earnestly, in a true ministerial character. This is most important. So-called "high churchmen" make the most active and effective use of house-to-house visitation. This of itself seldom or never fails to gather a congregation.

(5) Giving Scripture lessons and addresses, especially the latter, illustrated by lawful pictures and diagrams, and made thoroughly practical, useful, and interesting, as often as possible, both in their Day and Sunday Schools, and taking that hearty, active interest in both or either of these schools, which never fails to win the affection of teachers

* James iii. 13.

† Rom. xii. 16.

and scholars, and, through the latter, of almost the whole parish.

If Evangelical ministers would but awake to their privileges, and try the combined attractions of these five unfailing methods of collecting and keeping a congregation, instead of, as is too often the case, employing only one or two, or alas! none, they would never find any need of getting a choir to do for them, by *worldly* means, what, with Divine help, they could and should do by *scriptural* means for themselves.

If age, ill-health, bodily infirmity, or even mental incapacity, may prevent a man from conducting prayer or preaching in a proper and effective manner, in this case, a simple, sufficient, and scriptural remedy is always at hand. Where means or circumstances will permit, able ministerial assistance can be sought to supplement such weakness. This more especially applies to THE WANT OF POWER AND REALITY IN READING THE PRAYERS, THE CHIEF AND CRYING FAILURE AT THE PRESENT DAY IN THE SERVICES OF THE CHURCH OF ENGLAND, WHICH MORE THAN ANYTHING ELSE HAS LED LAYMEN TO TOLERATE, AND EVEN TO DESIRE, THE ADOPTION OF MUSICAL SERVICE IN EVANGELICAL CHURCHES—NAY, HAS OFTEN DRIVEN THEM TO SEEK IT—IN ORDER TO GIVE SOME SHOW OF HEARTINESS AND REALITY TO THE HITHERTO LIFELESSLY-READ

SERVICE—AS IF TWO WRONGS COULD MAKE A RIGHT!

And failing adequate ministerial aid—alas! it too often does fail—really powerful lay help, if not in the immediate neighbourhood still not very far off, can always be had now, at least in reading the prayers—and, at all services not held in a consecrated church, in preaching as well. A minister, who is a true man of God, who feels that in prayer or preaching, but I say *especially in the former*, that he cannot sufficiently glorify the Master or edify man, has, in lay help, now almost everywhere to be obtained—and in the regular ministry of most churches not a tenth part utilised—a perfect remedy.

Some Evangelical ministers of the Church of England at times defend the introduction of the various innovations connected with Musical Service, on the ground that they are loyal churchmen, and must yield that full obedience to the rules and directions of their Church, which, as members and ministers of that Church, they have legally pledged themselves to render. The answer to this is clear and conclusive. THERE IS NOT A CANON, RUBRIC, OR DIRECTION OF THE CHURCH WHICH CAN BE LEGALLY ENFORCED—AND NO OTHERS ARE LEGALLY BINDING—WHICH REQUIRES ONE SINGLE FEATURE OF MUSICAL SERVICE. No step in this direction can be justified by the excuse that any

moral or legal necessity exists for taking it.* No Bishop would dream of attempting to enforce any one of these matters, nor would he be successful if he did. A minister has perfect and unfettered liberty not to do, or not to permit, any of these things. Therefore, every innovation of a musical, formal, unspiritual kind must be introduced either I., Because a minister for some reason desires it himself; or, II., Because for some reason he weakly and unfaithfully yields to the desire of others.

* Indeed, in the case of some of these modern innovations, notably that very sad one of singing the "kyries," or short prayers, after the reading of the Commandments, the rubric is evidently in favour of "saying" only, no leave, as in some other places, "to sing" being given. The words are, "Then shall the priest, turning to the people, rehearse distinctly all the ten commandments; and the people still kneeling shall, after every commandment, ask God's mercy for their transgression thereof, &c." The rubric as little justifies the people's singing the responses as it justifies the minister's singing the commandments!

APPENDIX A.

*THE RULE OF EXPEDIENCY AS TO
FORMS OF DIVINE WORSHIP.*

THE words, "Let ALL THINGS be done DECENTLY and IN ORDER" (1 Cor. xiv. 40), so far from leaving open the whole question of how public worship ought to be conducted, as some seem to suppose, simply refer back to three important matters in connection with such worship, which had been already *absolutely decided* by the Apostle in the former part of the chapter—namely, I. That they should not preach or pray in an unknown tongue, unless they there and then translated what they said: (ver. 2—26.) II. That they should not speak two or three at once, but in turn, one after the other: (ver. 27—33.) III. That they should not let their women speak publicly in the Church assemblies. (ver. 34—39.)

It is said that the words of this verse, 1 Cor. xiv. 40, lay down "the rule of expediency." "Expediency," used in this sense, signifies, as any good dictionary will show, "the suitableness of means to accomplish an object." The object here being worship, to speak of "expediency" in such a case, is to declare that God, so strict and jealous as to every principle and detail of Divine worship under the Old Covenant, has, under the New, left it entirely to man to decide "the suitableness of the means" to be employed for that purpose! Sometimes the same

argument drawn from this text is stated to the effect "that everything in worship is to be done to edification," that is, "to building up [of the Church]," but the question is, what are *the means* to effect this "building up"—those laid down at the foundation of His Church by God Himself in the New Testament, or those from time to time devised by man ?

The argument drawn from "expediency," which is the usual argument employed by Evangelical men on this subject, is really in many cases, as shown in these "Reasons," the setting up of human judgment on questions already decided by God in His Holy Word. But even were this argument lawful in *all* matters concerning worship (which it is not), observe to what uncertain and disastrous results it has led. For many allege "expediency" on several grounds to be in favour of singing every word of public worship—to say nothing of other most superstitious and worldly practices—and this principle leaves each congregation, or each Church, to be the sole judge ; and, as all history shows, where it is once admitted, has in every instance, slowly but surely, produced the utmost formalism and ritualistic extravagance. This is in the very nature of things, for man has well been called, from one of his chief distinguishing features, "a worshipping animal," and, whenever he has been guided for any great length of time by "expediency," has gradually fallen—and never more than in Christendom—little by little into the grossest idolatry and superstition.

The argument, drawn as I have shown from the letter and spirit of the New Testament, cuts all idolatry and superstition down at the roots, and utterly prevents their rise, and would unite believers everywhere by means of a common simplicity, directness, and spirituality of worship,

which would make them all virtually at one in their public approaches to God. On the other hand, leaving the matter open to "expediency"—that is, man's thought as to the right form of Divine service rather than God's thought—has produced a hopelessly discordant, disuniting diversity. This may be seen in the irreconcilable differences of worship in the Churches of Rome, Greece, Syria, Armenia, Georgia, Egypt, Abyssinia, and England—to speak of no other sections of the Babel of Modern Christendom.

Let me earnestly ask those who have hitherto been inclined to think that the words "DECENTLY and IN ORDER" taken by themselves apart from the context are the only inspired guide to the form of our public devotions: "How can so important a matter as the nature of that worship which 'the Father' is now 'seeking' (John iv. 23), the highest of all service, have been indicated only in one single text, and even there only by way of inference, which men may and do draw in entirely different and opposing ways?" Surely, if this is so, the case for simple spiritual worship is hopeless, seeing that *no very important truth in Scripture has been left to stand on even one direct statement*, much less on one which is only inferential!

APPENDIX B

*INSTRUMENTAL MUSIC IN DIVINE
WORSHIP.*

THERE is no direct warrant for the use of instrumental music in the Church of Christ, either in the New Testament, or in any of the writings of the first three centuries. It is usual for Evangelical men to make such admissions as that of Bishop Perry, in an otherwise very valuable paper read at the Monthly Church Conference, held at St. James', Piccadilly, which appeared in the *Clergyman's Magazine* for June, 1886, entitled *Present Dangers in Musical Services*: "I regard music, vocal and *instrumental*, as a most important, if not an essential, part of Christian worship." The fact is, as every spiritually-minded man, if he will but pause and reflect, must surely perceive, that neither one nor the other is in any way essential to the purest and highest worship, which is often silent and speechless, and reaches the ears of our Heavenly Father all the more acceptably because it is in no way addressed to the ears of men,—and that in public as well as private. This is now so generally admitted that silent prayer has come to form a very solemn part of the worship which takes place at almost all our great Evangelical gatherings. Hundreds of thousands of true worshippers from amongst the Scotch Church, the Society of Friends, the Brethren, and many other religious communities

have publicly worshipped God without instrumental music. Even in the services of the Pope's chapel at Rome no instruments are played ! So much for the incautious admissions which so many Evangelicals make, because they hear others make them, as to the great importance or necessity of instrumental music in the services of the Church. Yet the sound and able writer whom I have just quoted, after alluding to the grand and varied orchestra of the temple at Jerusalem, minutely arranged and appointed by inspired men, actually tells us, "Christianity has not introduced any change in this respect !"

While instrumental music of a very sober and simple kind, and just as much as is needed to aid the correct singing of hymns of praise, *may* not now be unlawful in the worship of God, *such instrumental music, even of the simplest sort, is not anywhere mentioned, alluded to, or implied as being in the least helpful to devotion in the New Testament.* On the contrary, every precept of the Gospel, positive and negative, enjoins the greatest simplicity and spirituality in our approaches to the Father under the New Covenant, as its new and especial characteristics. To this may be added that *every account which has come down to us of the worship of the early Church, or indeed of the Church of the first three centuries, precludes the idea of the use of musical instruments in Divine service.* It may be said that the Church was too poor and too persecuted during its first periods to admit of its employing instrumental music. But, granting, for argument sake, the truth of this position, which I am far from thinking accurate, WHAT, THEN, BECOMES OF THE IMPORTANCE OF THAT SUPPOSED AID TO WORSHIP, WHICH WAS UNKNOWN TO THE CHURCH

IN ITS PUREST AGE? In a word, the worship of the Church of Christ is that of the Synagogue and not of the Temple, where prayer and praise were offered in the simplest manner, entirely apart from the aid of musical instruments. The only apparent exception to the rule of no instrumental music in the New Testament, is the mention of "harps" in the Book of Revelation.* But, in the first place, *this in each instance refers to the worship of heaven as contrasted with that of earth*; and, secondly, occurs in a series of visions where almost everything is plainly not literal but symbolic, and the symbols are taken from the service of the Temple.

One, and only one, allusion is found in the New Testament to the practice of instrumental music by a Church, and that one is well worthy of the careful attention of those who are increasingly introducing it amongst ourselves. The Church in question is the apostate Babylon, not the true "bride of the Lamb," but the foul and cruel harlot who usurps her place, "the woman drunken with *the blood* of the saints, and with *the blood* of the martyrs of Jesus," and over whose swiftly-approaching fall, "the saints, apostles, and prophets" are called to rejoice.† When "WITH VIOLENCE the great city Babylon" is "thrown down," a mighty angel says, "THE SOUND (φωνή, *phone*) OF HARPERS, AND OF MUSICIANS, AND OF PIPERS, AND OF TRUMPETERS shall never more be heard in thee!"‡ Surely, instead of hastening to imitate "the harlot's" gay, luxurious, doomed practices in the matter of instrumental music, thus solemnly held up as a

* Rev. v. 8; xiv. 2; xv. 2. † Rev. xvii. 1—6; xviii. 20. ‡ Rev. xviii. 22.

warning, it should, on the contrary, be our wisdom to obey "the voice from heaven" which just before her awful judgment cries, "Come forth OUT OF HER, my people, that you be not partakers of her sins, and that you receive not of her plagues."*

* Rev. xviii. 4.

APPENDIX C.

*NOT ALL RIGHT THINGS RIGHT IN
DIVINE WORSHIP.*

“THE question for thoughtful Christians to consider is—Are the things we may enjoy in our homes, as good gifts from God, suitable for transference to our churches? One likes to have a Bible word to help in forming a right conclusion, and the one spoken by the Apostle Paul to the Church at Corinth seems to hold within it the *principle* which will adapt itself to the variety of details involved in this question, ‘What! have ye not HOUSES to eat and to drink in!’

“The people had thought that on occasions of celebrating the Lord’s Supper, it would be no harm for them to have a social feast. The food was God’s gift, why not enjoy it in God’s house?

“‘No,’ says the Apostle, ‘eating and drinking are all very well in your own houses, but to eat and drink in the house of God, except in His appointed way, is an irreverence. If ANY ONE HUNGER, let him eat at HOME, that ye come not together FOR JUDGMENT!’

“Oh! say some, who are quite shocked at the Corinthian idea—we must have ‘bright services’ to attract our young people, plenty of music, &c., &c. And to effect this ‘alto, tenor, and bass’ are inquired after, and men and boys—whose only qualification for leading the prayers and praises of the congregation is that they can sing—are brought into prominence as a surpliced

choir. 'Plenty of music' is an almost universal cry, but alas! in the majority of cases, what music is it? *The music of the unconverted.* . . . Yes! music is a good gift, and we know it may and should be used in the service of God, but the rule is 'singing *with grace* in your hearts to the Lord.' All other singing is offensive to Him. And surely whatever approaches mere musical performance is out of place in the house of God. 'If ANY ONE HUNGER' for music 'let him eat AT HOME.'

"Others plead for floral decoration of churches on similar grounds. 'Flowers and fruit are God's sweet and good gifts, with which He has enriched and beautified the earth; surely they may have a place in God's house.' 'No,' we would reply; 'flowers and fruit have their own place, but they are not intended to be brought into connection with worship. Have ye not houses to enjoy your flowers in?'

"Floral decorations, as a rule, are in the hands of the worldly, and we do not hesitate to say from experience that *decoration* is very often *desecration*, through the trifling of the young men and maidens who amuse themselves with it. The life of our churches is being sapped by the presence of this worldly element, and the encouragement given to it. And oh! that the words may search into many a heart—'If ANY ONE HUNGER' for such things, 'let him eat AT HOME, that ye come not together FOR JUDGMENT.' " (1 Cor. xi. 34.)

(Extracted from the *English Churchman*. The only alteration I have made in this striking and important extract is the re-translation of the Scripture passages quoted, exhibiting the inspired emphasis which will be seen in each instance to add fresh force to the author's argument.)

APPENDIX D.

“THE PLAN OF THE RITUALISTIC
CAMPAIGN.”

The following is a leading article from the *Church Times* (the acknowledged organ of the *Ritualists*), March 30th, 1867.

“The address of Dr. Pusey to the members of the English Church Union at their last monthly (March 21st, 1867) meeting is one of considerable significance, and fraught with most important lessons for the present time. It is, simply, a formal declaration of War. War against unbelief, against coldness, against timidity, against all which goes to make up that form of religionism which dignitaries calls safe and the *Times* calls English. *War then it shall be.* But, that point once settled, the question is, *What shall be the tactics by which the campaign shall be conducted?* Twenty, or even ten years ago, the inquiry would have been very different. Then, it would have been, Who will be the leader, who will go out against the Goliath of Protestantism and be champion for cowering Israel? *Now*, the former demoralization, engendered by centuries of apathy and ignorance is vanishing, and *there is no lack of warriors, but discipline and strategy have been but imperfectly mastered*, and there is a consequent waste of effort in many cases, if not an actual check.

“The advice of Dr. Pusey is this: Let no

further advances be made for the present, but all attention be concentrated in *fortifying the position already attained*, and in completing the military education of the Church's army. This is the method by which Russia has pushed her way so steadily and permanently into the far East. A fort is erected in the enemy's country, with clear lines of communication back to the basis of supply. A village of soldier-colonists gathers round the fort, and civilians follow where a market springs up. When the post has been Russianized it becomes, in its turn, the base line of operation, and another fort is thrown out some score of miles in advance, and the process is repeated, until, as we have seen, Khokan, Bokhara, and the neighbouring territories are in a fair way to be as Slavonic as Kazen and Perm. But two rules are inexorably maintained. No fort is erected at a dangerous distance from the base line, and no non-combatants are allowed to be the pioneers of colonization. Exactly identical with this should be our policy.

"Churches like *St. Alban's, Holborn, and St. Lawrence's, Norwich*, books like the *Altar Manual*, the *Priest's Prayer Book*, and the *Church and the World*, fairly represent *the most advanced post yet reached* by the Catholic Revival in England. THEY ARE NOT THE ULTIMATE GOAL. THE FINAL AIM, WHICH ALONE WILL SATISFY THE RITUALISTS, IS THE RE-UNION OF CHRISTENDOM AND THE ABSORPTION OF DISSENT WITHIN THE CHURCH. Nothing short of that will be enough, but the magnitude of such an operation is so gigantic that nothing less than the application of enormous power can effect it. The guns of one fort, however great in calibre and however skilfully worked, will not supply the place of a whole siege-train, the hardy veterans of

a forlorn hope are not enough to charge the whole army of Protestantism in position. To do so is magnificent, but it is not war. And as we do not want merely badges of valour, but the full conquest of a vast territory, it is clear we must employ all the skill which genius or experience can give, till we have made a nation of soldiers of those timid bondsmen who, under long Philistine domination, have had neither sword nor shield for their defence, and have had to seek the grudging leave of their tyrants for even so much use of iron as would enable them to prepare the soil for a scanty and precarious harvest.

"This, then, is the thing to do. Let the advanced posts remain as they are. Let each of those which is a little behind, and only a little, gradually take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain. *A story is told of a dishonest baker who kept himself and his family in meat at a nominal cost by purchasing the very smallest leg of mutton to be had, and exchanging this for the next in size sent him by his customers, and repeating the process until he had succeeded in obtaining nearly twenty pounds of meat for his original six or seven, without any one customer being able to detect the fraud in his own case. The cheating baker may point a parable as the Unjust Steward has done.* Where there is only the ordinary parish routine, but where the preaching is honest and sound, *let a gradual change be brought in.* A choral service, so far as Psalms and Canticles are concerned, on some week-day evening, will train people to like a more ornate worship, and that which began as an occasional luxury, will soon be felt a regular want. Where there is monthly communion, let it be fortnightly; where it is fortnightly, let it be

weekly ; where it is weekly, let a Thursday office be added. Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they might be lighted at Evensong. Where so much is attained, the step to lighting them for the Eucharistic Office is not a long one. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence taken. Only two things should be most carefully observed as a rule. First of all, nothing should be introduced without a plain and a frank statement to the people. Secondly, the *innovations ought to be confined at first, to extra services, put on for this very purpose.*"

How awful is the urging upon the clergy to learn a lesson from, and to follow the example of, "a cheating baker," in order, with equal fraud, to steal from the people of God their spiritual privileges and their "liberty in Christ Jesus."

How solemn and strange it is to realise that this plan, which, avowedly aims at submission to Rome, has of late in all its early stages, been eagerly carried out to the letter by the Evangelical clergy and laity, with but very few exceptions.

It seems as incredible as it is sad that the great bulk of the Evangelical party, whose principles were and are diametrically opposed to such practices, should have in every way helped on this insidious scheme, most cunningly designed by declared Romanists to destroy the work of the Reformation. No wonder, in view of this foolish and unfaithful conduct on the part of professed Evangelicals, that Ritualism has advanced with such fatal success.

APPENDIX E.

“NEW METHODS.”

THE following is a letter addressed some years ago by the Rev. Archibald G. Brown to the Editor of the *British Weekly* :—

“That a great change has come over Evangelistic enterprise none can deny. So great indeed is the change, that some of us who have been nearly all our life engaged in the work, now hardly know where we are. The preaching used to be the sole attraction. Judging from the announcements placarded on all our walls it is now one of the least. Choirs, solos, cornets, stringed bands, organ recitals, and I know not what besides, are the baits held out. The Bible is being shelved, and simple exposition giving place to smart anecdotes and the relation of ‘past experiences’ which were better forgotten as they have been forgiven. The great aim seems to be to make a service ‘bright’ and ‘pleasant,’ rather than soul-searching. ‘A happy evening’ is about the last thing an unconverted soul needs, and about the last thing he would get were Paul the preacher. There is all too little mention of the sinfulness of sin and the righteousness of God. Pleasing the people has taken the place of warning them. The result is that the taste of the masses has become vitiated. They have

drunk of the wine of sensationalism until a service with no other attraction than 'the Book' seems flat and insipid. Like dram-drinking, the dose has to be perpetually increased or it loses its effect. At the present time there is a dead indifference among the people which, in my judgment, the rank sensationalism of the past few years is largely accountable for. We must get back to simplicity of method, or there will be evil times ahead. *The Bible must be more honoured*, and reliance placed alone on the Spirit's application of the Word. The clap-trap of the day is degrading the work of Christ and demoralising the people. It gives the infidel ground for saying—as one did to my knowledge lately—'Their Christ is played out.' This remark was made as he pointed to a flaming bill outside a mission-hall announcing some special attractions. That some churches and chapels are little, if any, better in no wise affects the question. It only makes the matter the more serious. Then look again at what is done on a week-day, and done in the name of Christian work! What would our grandfathers have said to such an announcement as this in connection with supposed Evangelistic work: 'Grand pictorial comic pantomime! Lots of fun and roars of laughter for everybody! Come early!' Entertainments, concerts, *tableaux*, and such like are playing havoc with the work of God. In the name of religion our children are being trained for the theatre, and under the shadow of the name of Christ young people are being introduced to the 'world.' The devil never did a cleverer thing than when he suggested to the Church of Christ that it was part of her mission to amuse the people. The Lord come to our rescue, or we shall soon have Holy Ghost power 'amused' out of our sanctuaries and

halls. More Bible teaching, more prayer, more *reverence*, more simplicity, more Puritanism, more going outside the camp to a rejected Christ—these are the great needs of to-day.”

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